

1869

1919

Our Jubilee

Grantont Methodist

Church



SUNDAY, NOVEMBER NINTH

Special Services

**Rev. Frank Langford, General Secretary of Sunday Schools
and Young People's Work Throughout Canadian Methodism**

Morning Service at Eleven O'Clock

Evening Service at Seven O'Clock



TUESDAY, NOVEMBER ELEVENTH

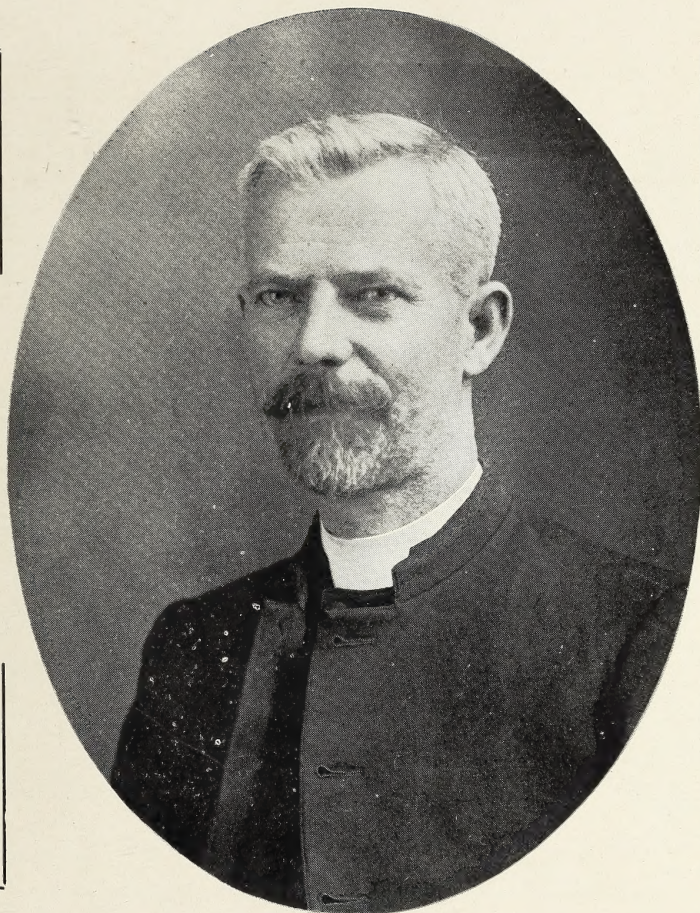
(ARMISTICE DAY)

Hot Fowl Supper 5 O'Clock to 8.30 p. m.

CONCERT 8.30 O'CLOCK TO 10 P. M.

See Inside Back Cover

Rev. Selby
Jefferson



The Present
Pastor





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The History of the Methodist Church in Granton



METHODISM was heard of in Granton considerably over fifty years ago, reaching us, as it did, from St. Marys on the east and London on the south. But it was not till Kirkton attained to the headship of a circuit in July of 1869, being detached at that time from the spacious field of St. Marys, that we were formally organized, our village "put upon the plan," and we became one of the seven regular preaching places of the new Circuit under the superintendency of the Rev. J. W. Holmes.

In the fall of that same year—November probably—the good seed sown, it began to show in such as specially welcomed the Travelling Preacher, a "Class" was formed, and a young fellow, George Westman, was appointed Leader.

Below are the names of those appearing on the opening page of the old Class Book—a treasured heirloom now in what at times are trembling hands. Made out at first for the closing quarter of the Church Year of 1869—February, March and April—the book was not really used till the first quarter—May, June and July—of 1869-70.

GEORGE WESTMAN
ANNIE WESTMAN
BENJAMIN BLACKWELL
MARY ANN BLACKWELL
JOHN HUDSON

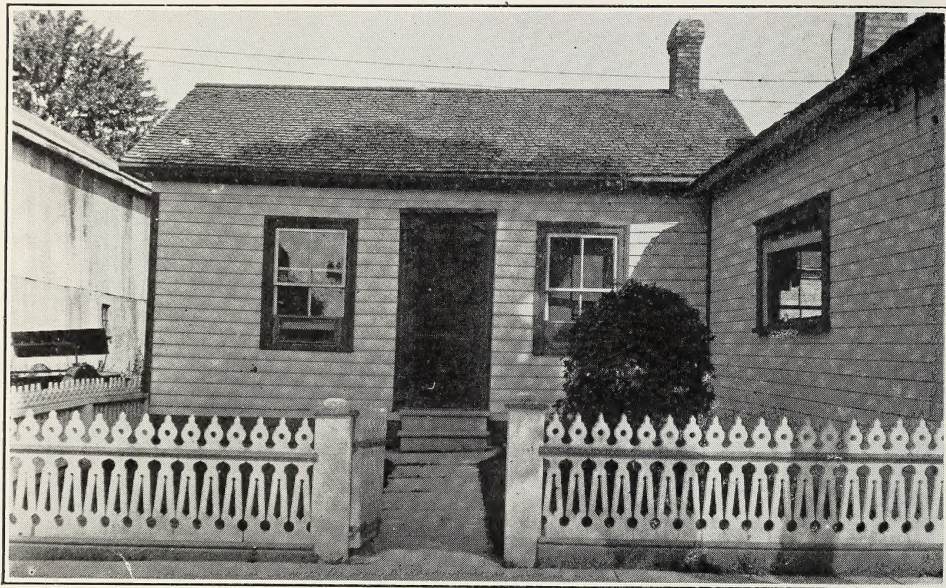
MARTHA HUDSON
JAMES WESTMAN
SARAH J. WESTMAN
LOUISA LANGFORD
ISAAC WESTMAN

These ten names organized as a "Class" constituted thus the cell of Granton Methodism. And between Sabbaths that Class met week by week in the Blackwell home, a snug little house still standing on our Main Street.



Rev. J. W. Holmes

Before long other names were added. Seventeen appear, filling the Class Book to capacity on its closing page in 1874. In the meantime the cell was multiplying, as such living cells will, and other Classes were being formed. Besides these "members" strictly so called the adherents of the church were gradually increasing.



Mr. Blackwell's Home, Where First Class Meeting was Organized and Held

As one turns the well-fingered leaves of the old Class Book he begins to get the atmosphere of those early gatherings. He seems to catch the murmured "Hallelujah. Praise the Lord" as some brother or sister tells of special blessings or recounts a triumphant tussle with the enemy. He even fancies he can hear the

godly counsel of the young leader who, as under shepherd, seeks the guidance of these souls.

Westman, Blackwell, Hudson, Langford, Murray, White, Somers, Ranton, Raycraft, Stanley, Johnson, Shiers, Rigney, Mowbray, Lotten. These are the names occurring throughout the old book. Four of the first ten still live. There is the veteran leader himself—leader still, albeit it is of an adult Bible Class in our Sunday School. And, maybe, as his present members all unconsciously tell out now their “experience” in Bible Class discussions, he can gauge that experience just as truly as of old he did in other kind of Class.

Then there is his helpmeet of the years quietly and unostentatiously filling still the place of wife and mother in a home whose interests are intimately linked up with the Church of the Living God. Mrs. Blackwell also, and Mrs. Hudson, though resident for a long time now in Toronto, yet recall with thankful hearts the happy Grantonian days.

Our membership lists have changed, of course, in many ways since those days, enlarging manifold, yet do the old names persist. And children’s children of the pioneers are among our most earnest workers to-day.

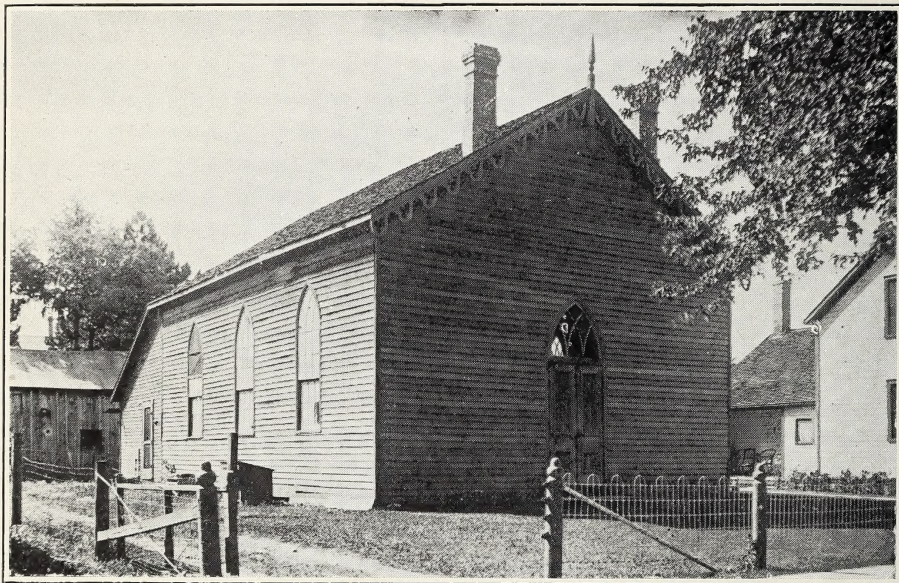
How much we owe, how much the community and all this fair land of ours owes to these and such as these in all the churches! Set them for a moment beside those who in the same days served, not the churches but the blighting bar-rooms of the cross roads, and one appreciates better the things for which these godly men and women stood. Their legacies were not always broad acres or big bank balances: but they left that better, though more elusive wealth of clear vision, clean-handed, magnanimous manhood which has gone to the real enriching of Canadian life.

What faith, too was that of these fathers! Warm hearted? Yes, but open-handed also. Imagine five or six families undertaking in those days the building of a church to seat three hundred! Yet this they did, building “with greatest care” a substantial if unartistic Place of Prayer.



Veterans of the Early Days

Upper—Left, Mrs. B. Blackwell; Right, Mrs. Geo. Westman
Lower—Left, Mrs. T. Rigney; Right, Mrs. S. Crawford

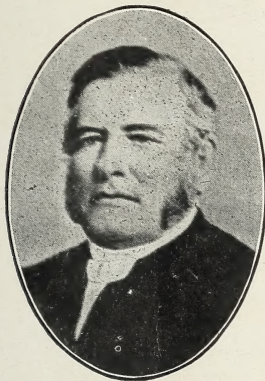


The Original Church

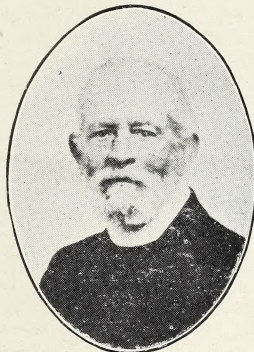


It was a red-letter day for Grantonian Methodism when that frame church was opened in the spring, probably, of 1870. No less a dignitary than the Rev. Enoch Wood, D. D., of Toronto, Missionary Secretary, sufficed for their special preacher. Nor were special services morning and night by Dr. Wood enough. The popular Richard Whiting of St. Marys was here, too, preaching in the afternoon, whilst the Kirkton "young man," the Rev. E. H. Taylor, took Whiting's work.

Five years later, in 1875, the Methodism of Granton and its neighborhood had become strong enough to separate from Kirkton, as Kirkton had earlier separated from St. Marys. So on the 15th of July in that year



Rev. Enoch Wood, D.D.



Rev. E. H. Taylor



Rev. Robt. H. Hall

another new Circuit was formed consisting of Granton, Providence (later Prospect) and Bethel, with the Rev. Robt. H. Hall as its first superintendent, and Mr. John Wilson its first Recording Steward.

A Fine Recording Steward, too, did Mr. Wilson make, opening our records as below and keeping them clearly and concisely till the day of his death in the spring of 1879.

"Joint meeting of the Quarterly Board held in Granton Church, second day of August, 1875.
 Ministers present—Rev. Robt. Hall, Superintendent. Stewards—John Wilson, Providence, Recording Steward
 Bro. Benjamin Blackwell, Granton. Bro. George White, Granton. Bro. William Wickett, Bethel.
 Bro. Jefferson Foster, Bethel. Bro. Wm. Peacock, jr., Providence.

Class Leaders:

Bro. Robt. Sparling, Providence.
 Bro. Geo. Westman, Granton.
 Bro. Henry White, Bethel.

Class Representatives:

Bro. Hugh Rea, Providence.
 Bro. Joshua Thompson, Granton.
 Bro. Isaac Westman, Granton.
 Bro. James Sparling, Providence.
 Bro. Noah Wass, Bethel.

Moved by Bro. Blackwell, second-
 ed by Bro. Wilson and approved by
 the Quarterly Board, that the Rev.
 Robt. Hall receive for salary the
 sum of:

Salary	\$250.00
Board and horse keep ...	150.00
Children's Fund	20.30
Travelling Exps.	4.00
	<u>\$424.30</u>
Conference Exps.	5.00
Moving Exps.	6.00
	<u>\$435.30</u>
Additional	14.10
	<u>\$449.40</u>



First Recording Steward
 Mr. John Wilson



Present Recording Steward
 Dr. O. W. Mitton

Of this amount "Providence (or Prospect) was to raise.....	\$125.00
Granton	105.00
Bethel.....	70.00
	\$300.00"

With grant of the remaining \$149.40 from the Missionary Board.

Exceeding all expectations the Circuit ran \$16.29 over their estimates "which balance," says the record in its generous way, "was ordered by the Q. O. Bd. paid to Rev. Robt. Hall."—A fine instance of a new Board's sense of fairplay as against many an old Board's silence when its preacher has been sent away to live on its deficits.



HAT would the Lord God do without such loyal little companies of men in all the churches? Such men are not simply at the crowded anniversaries or the ordinary Sabbath services, they are at the slimly attended Board meetings also, grappling with the questions forever arising. Men generally they are of deep conviction, men of strong will, but men stronger still in that spirit which, seeking not its own, sinks for others' sake, for the Kingdom's sake, its personal preference and purpose.

One only of this early band of well-tried men survives, George Westman. Ready always to serve in any way that might advance "The Cause," he became in turn Sunday School Superintendent, Recording Steward, Local Preacher, and whatever else it was in the hearts of his brethren to ask of him. So that it is fitting in every way that his should be the place of honour in the photographic group of our Jubilee Quarterly Official Board, as his was the foremost place of service on the Board of long ago.

THE ORIGINAL
QUARTERLY
OFFICIAL BOARD

Top Row—
Left to Right—

James Sparling
Isaac Westman
Geo. Westman
Wm. Wickett

Centre Row—
Left to Right—

Jefferson Foster
Joshua Thompson
Robt. Hall
Benjamin Blackwell

Bottom Row—
Left to Right—

Noah Wass
Fm. Peacock, jr.
G. White
Wm. Peacock, sr.

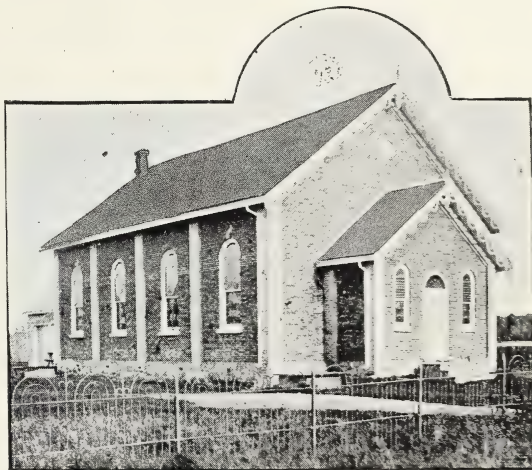




HE next year, 1876, the Circuit cast longing eyes on Wesley as an appointment much to be desired. And at the Board meeting it was "resolved" that application be made to the District Meeting to have the Conference attach the two adjoining appointments of London North Circuit (Nissouri and Wesley) to Granton. But Wesley, coy as a maiden, was long and level headed too, with a will of her own, being, indeed, two whole years older than her wooer. And only after a courtship tested and tried through many moons was she finally won, being wedded and welded in 1912 into the happy oneness of the Grantonian Circuit which is ours to-day.

In the meantime Granton, Providence and Bethel were forging forward and had come by another Preaching Place, the 8th Line or McIntyre's. At the August Quarterly Board Meeting of 1876 it was moved "That the Rev. Robt. Hall receive for present Conference year the sum of Six Hundred Dollars * * * * * apportioned among the appointments as follows:—Granton \$200, Bethel, \$175; 8th Line, \$125; Providence (or Prospect), \$100," with the balance to be paid by the Missionary Board.

But the building of the church was not enough for these open-handed, strong-hearted Methodist pioneers. Their high purpose made wings of the very loads they lifted. So on the 28th of the following August they set about securing a parsonage lot. This was not immediately put through, however. There were some who thought that the "Jermyn property" would better serve their purpose than the lot alongside the church. This indecision proved fatal as such indecision so often does. The following piquant note appears. "In consequence of the above property (Jermyn's) being purchased at short notice by the Presbyterian friends for a like object a special meeting was held at Bro. Blackwell's residence on the evening of May 5th, '76, when the Committee decided at once to purchase Mr. Hudson's lot adjoining the church property and let the building of a parsonage." Thus the work swung on, God over ruling the very mistakes of honest men to greater good. A Parsonage Trustee Board was formed consisting of



Wesley Church

John Hudson, Noah Wass, Geo. White, James Westman, Joshua Thompson, John Wilson, Robert Sparling, Henry White, Jefferson Foster, William Wickett, David Johnson, Hugh Rea, Jas. Rea, Robert McIntyre, Wm. Peacock, jr. and Philip Mowbray.

The question of Methodist union was agitating many minds at this time; for the branches of the fruitful old Wesleyan stock had literally "run over the wall." There were Methodists of many names. Each and every division was the outcome of honest men's convictions, just and justified in their day as evidences of religious life and the love of liberty. But the most conservative of the old schools were conceding the principals for which the younger offshoots stood; and a get-together spirit was abroad. Granton, of course, must be abreast of the times. So it was "moved by David Johnson, seconded by Wm. Davis, that the basis of Union (as formed by the Union Committee at Toronto on the 6th day of Dec. last—i.e. Dec. 1882)—between the different churches of this country be adopted by this Quarterly Meeting."

Up-to-date, too, was the Circuit in its Sunday School work pushing this forward every way. True to the genius of Methodism on the Temperance question it was pledging its scholars to total abstinence—creating that sentiment which later in its Q. O. B. "respectfully petitions the Legislative Assembly of the Province to take a plebiscite on the Prohibition Question." Laughed at as temperance cranks, many of these Methodist folk have lived to see the principle of Prohibition endorsed by all the Protestant churches in the Dominion; to see that principle tried out on a large scale among the people to the south of us; to see the whole question of Drink rise above the international horizon as a great world issue; and, best of all, to share in a democratic decision on this question in the Referendum of our own province in this our Jubilee year.

Steadily then for twenty years the frame church served its purpose as a generating power house in every moral movement of our land. Sometimes its congregation was swept with irresistible tides of evangelistic fervour; and anon in quietness and confidence it gathered strength for further advance. Adaptable in its organization as all living organisms are, Methodism experimented first with one arrangement then with another in its effort to meet the preaching needs of its people in their different appointments on the Circuit. Here is where our Local Preachers counted. Ultimately one appointment, Prospect, became identified with another Circuit. Woodham and Coopers were mentioned as possible additions to Granton—just as Wesley and Nissouri had been spoken of years before. Nothing came of these suggested changes however. And at last Granton got tired of the unrest such tinkering changes or suggested changes involved and declared: "We the Official Board of the Granton Circuit express ourselves in the strongest terms to the Annual District Meeting against any further change in our Circuit boundaries."

Still the work went forward, reaching in its influences far afield. The Board itself made contribution to the Christian manhood of the West. "In view of the approaching departure of Bro. Hy. White," we read under date of Feb. 7, 1888, "this meeting desires to express their appreciation of his long and faithful services

in connection with this Q. Board." In 1891 Bro. Jas. Mossip is received as a candidate for our ministry. Five years later Bro. McIntyre, jr., is also recommended. So that the full corn in the ear was showing in varied ways.

But increase calls for enlargement. A sense of cramped conditions was felt of many in the church. So on the 8th of February, 1893, it was "moved by Jas. Hooper, seconded by Wm. Davis that the Trustees of the Granton Church have permission from the Board (the Q. O. B.) to build a new church at the Granton appointment."

That is the record, record of action required to make any movement legal. But the movement was already on. And back of that bare record what vivid varied life there lies!

There were those, of course, who could not see the need for any such new church. The old one had been good enough for them for twenty years or more; it was good enough still. And all this agitation for advance was—well it was anything but spiritual progress.

These are always with us. Some of them are simply timorous souls who shrink from untried ways. Some are honestly mistaken men. Yet others are of those who, in the words of Peter, cannot see afar off, being strangely outclassed in their outlook by "the children of this world." But some are craven, miserable men, who dread the dawn with its wider outlook and increased responsibilities; servile souls whose master is mammon that "least erect" of all the spirits who fell from heaven. These may hold things back for awhile, but the rising tide of enlightened enthusiasm, like the rising tides of the ocean, no man may dam back long. It laughs at impossibilities, sweeping aside at last all opposition as so many sand castles on the ocean shore. Before the legal formality of the above resolution was gone through a local Methodist was figuring on the contract; whilst the young fellows of the congregation, watching for the first sleighing of the fall, had hauled the bricks from Crediton nearly twenty miles away.

It was a great undertaking, though, almost as great as had been the building by ten families of the original church; and one may easily excuse the hesitancy of the cautious. Operations were begun in the summer of 1893, but the winter was on them before the plastering was finished, so that the new church was not opened till the last Sunday in the following June of 1894, the closing Sunday of Mr. Ferguson's ministry on the Circuit.

The
Present
Church



The Rev. J. W. Holmes, first superintendent of the Grantonian work when that work was but an appointment of the Kirkton Circuit, was called to preach the dedicatory sermons. In the afternoon a younger man, the Rev. R. Redmond from the near-by Birr Circuit took the service.

As yet, save on Anniversary occasions, there was but one service a Sabbath at Granton, with, of course, our Sunday School. But need of morning and evening worship was felt of many. That meant the still greater utilization of our local preachers if Bethel and McIntyre appointments were to be maintained. Happily Methodism has ever been able to "raise" its own local preachers as occasion called. And of these at this time there was a competent staff. Besides the veteran, Geo. Westman, there were five others in 1895, D. Johnson, Jas. P. and Con. Westman, Mark Lindsay, John Hooper, and, later on, Morley Wass. To these the Board added another with holy daring in 1898. It was moved by W. D. Stanley, seconded by Mark Lindsay, and carried unanimously that "this Board grant Mrs. Harrison (the minister's wife) license as a preacher and exhorter."

So anxious by this time was the appointment for morning and evening service that they were not only prepared to put the minister's wife into the pulpit, but a canvass of the people was made to see "what each member can give over and above their present subscription provided we get preaching twice a Sabbath, or twice every other Sabbath." Just how more money was going to affect the preacher's preaching or multiply his sermons does not appear. He was probably pouring out all the "preach" that was in him anyhow at one or other of the appointments. Possibly they considered, and considered wisely, that a better filled larder through the week would mean a better filled pulpit on the Sabbath.

About this time, 1896, the envelope system of church finance was introduced. Many had little use for this. It, too, was an innovation. We are a pretty conservative "bunch" in some ways. And though the system has revolutionized church finance the world over, there are still some among us who have a hankering after the crude old system of quarterly collectors trudging up and down the concessions! Yet are we making headway. After many ups and downs the envelopes are with us to stay; and they are steadily evidencing their elastic adequacy to the increasing demands of our day.

By 1900 feeling re the two Sabbath services by the minister ran very high—for this need had not yet been met. How could it with Bethel and McIntyre insisting on their share of the preacher? And now our local preaching staff fell down—or was it knocked down? Was it because of people's foolish prejudice in favour of a ministerial garb that the local preacher was ruled out? Or was it because then preachers failed to take them-

selves so seriously as to get at adequate preparation to keep abreast of our advancing Public School education? We don't know. We only know that Methodism is the loser by its loss of the local preacher. We know, too, that where that preacher has taken himself with such seriousness as to count no time or strength in study too great, he has not only held his own, whether as farmer, or fisher or artisan; as captain of industry or professional prince; but he has given, especially in labor movements the most level headed leadership. Arthur Henderson, one of the foremost labor leaders of our age, is a Methodist local preacher.

Be these things as they may, Granton was calling somebody to take note when in 1900 it says:—"We recognize the fact which needs no discussion, Granton Methodist church has arrived at that period in its history when, in order to prosperity, public service morning and evening is an absolute necessity. Therefore be it resolved that we kindly request the Superintendent of the Circuit to so arrange local helpers at each appointment and establish permanently public service morning and evening in Granton church."

Thus did they mark another milestone in their passing. And by 1907 they are congratulating themselves on having "one of the most beautiful and artistic churches in this Province."

One cannot help noting here how, whatever at times may have been the sharp contention of some of our men in matters on which they honestly differed—true sign of healthy-mindedness—there is abundant evidence of a great regard for and much appreciation each of other. This fine feeling shows away back in the Board's resolution of condolence on the passing of its first Recording Steward, John Wilson; it finds expression in a genuine regret when Hy. White moves away to the West; there are "feelings of loss" when "our friend and brother, Jas. Westman," passes on; and even with such break as is involved in Bro. Abner Langford's going simply so far away as Siloam the Brotherhood is touched, an address is read and he is bidden God speed. As to their ministers, surely few Boards could have been more appreciative than has this of ours, judging from its resolutions. Years after he left us the Rev. T. E. Harrison passed away at Dresden. Our people heard of it and at their next meeting of the Board we are told of "feelings of sorrow at the death of our former pastor who labored so faithfully among us for four years."

By 1906 Bethel is merged in Whalen, leaving Granton and McIntyre alone. There is some financial struggle for a time. But there is no let up of moral fervor. "We respectfully petition," says the Board under date

of Nov. 8th, 1909, "the Dominion Parliament do so amend the Criminal Code as to make race track gambling in all its forms criminal throughout the whole of the Dominion of Canada."

It is the same old spirit. If "the sport of kings" is morally wrong, however fashionable, we pit ourselves against it as we long have done against the drink. We are sure that some time others will see as we see, and the conscience of Christendom will condemn the one as it is now condemning the other.

Gradually the McIntyre appointment went down. Some of its people moved away. Better times brought better rigs, and made driving to the larger centres easier. That meant Granton must make up for the financial loss of McIntyre. It was a trying time. The wheels for a while dragged heavily; and the pessimist had his chance to croak. Then one of those things happened which have marked the Providential way since long before the Red Sea opened unto Israel's hosts. Sometimes they are small and of simply local interest, as was Granton's. Sometimes they are vast and of international significance as at the Battle of the Marne. Men call them accidents at times, co-incidents and such like. The Old Book speaks of them as miracles. And the Old Book is right. "God's in His World"—awake and acting. So the minister, C. C. Kaine, D. Rowcliffe and Mark Lindsay were appointed a committee to lay the Circuit's serious condition before the Boundaries Commission of the Conference of 1912. And never surely was the outcome of any Quarterly Official Board's committee more satisfactory than in this case. For now the dream of the earlier days came true, the long wooed Wesley appointment was won; and her worth was shown in the honorable way she broke with the old associations of the Birr Circuit. Their relations had always been of the happiest, so for the first year of separation, lest Birr should too suddenly have too big a burden, Wesley handed them over \$150, the second year \$100, and the third year \$50.

By this re-arrangement of Circuit boundaries Granton became potentially one of the finest, if not the finest rural charges in all the London Conference. The constituency of the two appointments, Granton and Wesley, merge, geographically, each into other without break of any alien block or divisive interests whatever. Economically they are one, too, gravitating Granton-ward for most of their shipping and marketing. Above all in winning Wesley, Granton came by a bit of the most Methodistically fertile soil in all the Dominion. Out of it have gone leaders into all the walks of life. This is not the Jubilee of Wesley, or there were much to say. Yet we cannot help calling attention to the following roll of honored and influential names.

Here and there one may have gone forth to shame the Home, the Sunday School, and the Church of his childhood; but we know not any. We do know, however, that by far the most of those who have gone forth have carried the uplifting ideas and ideals of the old home church to their place of settlement.

Among these Wesley has sent into our ministry for instance the Rev. Alex. Langford, D.D., of Toronto; A. J. Langford, of St. Marys; Fred Langford, B.A., M.R.E., Professor of Religious Education at Victoria, Toronto; Wm. A. Walden, B.A., of Brownsville; Frank Langford, B.A., General Secretary of Canadian Methodist Sunday School and Epworth League Work, and L. Chester McRoberts, of Corinth.

Of medical men it has sent Benjamin Walden, M.D., and the late Francis Walden, M.D.

The kindred profession of nursing has recruited three McRoberts from among Wesley's young people: Miss Birdie, Miss Margaret and Miss Carrie McRoberts. The Banks have claimed two, Clifton and Miss Gladys Walden. One of our lads, Earl Grose, is sales manager of a large Toronto Company. The Editor of The St. Marys Journal is an old Wesley boy; whilst over a score of teachers have gone out North, South, East and West to touch thousands of young lives to the same fine issues Wesley's own youth has known. To all these must be added the Honor Roll of those who responded to the call of God in the epochal struggle of our time: Oswald Bowers, Wm. Ford, Wm. Sherville, Clement Pattison, Allan Sceli, Clifton Walden, George Boynes, Clifford McRoberts, Colin Hodgins, Leon Sceli and Philip Porter. And after the skimming of the years the richest cream remains at the old appointment, in the fields of our farms and the kitchens of our homes.

One other thing was needed to complete the plant of this compact country circuit—a parsonage. The old house had served its day, its walls eloquent with the cries and tears, the prayer and pleading God only saw and heard. But to build a new house seemed out of the question—though it was much more beyond the faith than beyond the pockets of our people. Suddenly again the way was opened. The village doctor was vacating a practically new, finely finished, and every way modern house. But the notion had somehow gone abroad that it was a mansion, its upkeep far beyond the pocket of the average villager. Like a haunted house, it was thrown upon the market for a bagatelle. Methodism had been too slow in its earlier move in the matter of a parsonage lot. It was not to be caught napping again. The impossible was once again accomplished; and now the Circuit had a parsonage—debt free after our Jubilee we hope—of which its people may well be proud.

The
Parson-
age



Its upkeep is looked after by two thriving Ladies' Aids under the energetic presidency at Granton of Mrs. Jamieson, and at Wesley, of Mrs. Alfred Pattison. And each is vying with the other in making it the most cosily home-like parsonage any itinerant could wish.

Throughout these fifty years of steady and healthy progress the following have ministered to us in holy things. And they have been ably seconded by some of the most loyal Recording Stewards:

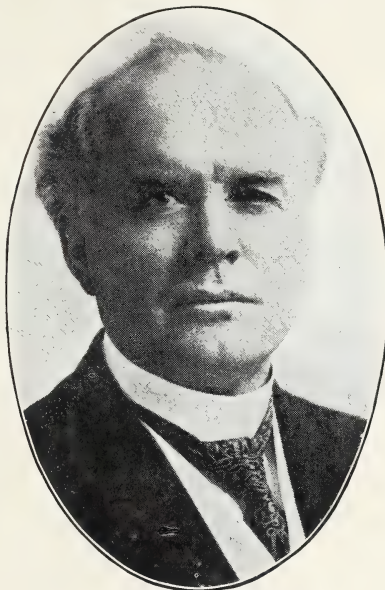
Under Kirkton

Date	Superintendent	Recording Steward
1869	J. W. Holmes	David Kirk
	(With E. H. Taylor as Probationer.)	
1870	Chas. Stringfellow	
1873	Henry Reid	

Granton as a Circuit

Date	Superintendent	Recording Steward	Date	Superintendent	Recording Steward
1875	Robert H. Hall	John Wilson	1894	Dr. Cook	Abner Langford
1878	Wm. H. Moss		1896	Thos E. Harrison	D. C. Crawford
1879	- - - - -	J. Hudson	1900	B. L. Hutton	D. C. Crawford
1880	- - - - -	Jos. Thompson	1901	J. E. Holmes	D. C. Crawford
1881	- - - - -	Geo. Westman	1905	H. W. McTavish	D. C. Crawford
1882	J. R. Phillips	Geo. Westman	1907	C. P. Wells	D. C. Crawford
1885	S. Stevenson	Geo. Westman	1911	C. C. Kaine	W. J. Wass
1888	Christopher Hamilton	Geo. Westman	1913	- - - - -	A. Langford
1889	Josias Green	Geo. Westman	1914	L. W. Reid	Dr. Mitton
1892	J. Ferguson	Geo. Westman	1917	F. G. Robinson	Dr. Mitton
			1919	Selby Jefferson	Dr. Mitton

No statistics, of course, can tabulate the outcome of these fifty years of Methodistic activity. Only in the Book of Life are adequate records kept. But the neighborhood, as in the case of Wesley, has felt the influ-



Rev. J. P. Westman

ence of this centre of spiritual power. The community has fine sense of honor, good schools, and high ideals generally. In aiding all this Methodism has had fair share. Out from among us, too, have gone those

whose Christian character has counted for Canadian manhood in their chosen fields. R. J. McIntyre went from the old 8th Line and is ministering today in Wesley, Vancouver, one of the strongest churches of British Columbia. J. P. Westman, after years of successful work in the West as Field Secretary of our Sunday Schools, has returned to the pastorate at Nelson, also in British Columbia. F. J. Mossip is at Quill Lake, in the Saskatchewan Conference. Medicine claims H. Hudson, M.D., of Toronto; C. W. Thompson, M.D., of Clinton, and J. R. Stanley, St. Marys. Nursing has called Miss E. Pulleyblank, R.N., whilst Miss Myrtle Rathbun and two daughters of the parsonage, Misses Doris and Edna Jefferson, are in training. Miss May Pulleyblank is preparing for deaconess work; whilst among the hosts of teachers who have gone forth may be mentioned T. E. A. Stanley, B.A., and Geo. Pulleyblank, B.A., both teaching in Calgary. The late Allen Thompson, B.A., L.L.D., of Hamilton, was an old Grantonian boy, whilst S. B. Wass C.E., of Monkton, N.B., was one of the village lads who passed through our Sunday School and holds now a responsible railroad position. L. E. Westman, B.A., M.A., of the Canadian Chemical Journal, is a son of our grand old man, Geo. Westman.

Granton, too, as Wesley, gave its quoto to overseas' service in the world conflict, its Honor Roll consisting of: Harold Douglas Robinson, Clarence Wm. Stanley, Clifford Wilson Hobbs, Heber Fitzgerald Hobbs, Wm. Gordon Parkinson, Walter Pierce Westman, John Andrew Baynes, Jas. Eldon Jameson, Geo. E. Leroy Hudson, Otto Chalmers Gregory, Chas. Clare Gowan, Geo. Lucas, Wm. Sherville, Wm. Isaac Hudson, Franklyn Kennedy Hudson, Frank Lloyd Wass, Hubert Warren Gregory, Gordon Eulin Rathbun, Austin R. Hobbs, Ernest Franklin Knowles, John Thomas Knowles, and Geo. Pulleyblank. Three of these, Otto Chalmers Gregory, Chas. Clare Gowan, and Geo. Lucas laid down their lives.

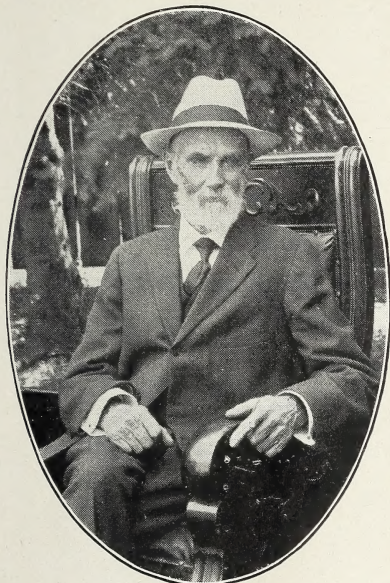
And it is equally true of Granton as of Wesley, that "the best is yet to be," and rich as has been the cream already skimmed, richer yet remains in the youth of today. The bush though burning is yet unconsumed. Our Sunday Schools are well attended and throbbing with interest. Nor only in the Sabbath, but in the week night work of the C.S.E.T. and C.G.I.T. the good hand of God is seen. Mr. Alfred Walden prayerfully watches, as Sunday School Superintendent, the ways of our young folks at Wesley; whilst Mr. Alfred Lindsay is thinking week in and week out of what will help his school at Granton.

Similarly are the great life uplifting interests of Missions maintained among us. Besides a deepening interest in the General Fund, which chiefly engages the attention of our men, there is the W.M.S. of Wesley, presided over by Mrs. Middleton; and the W.M.S. of Granton, under the presidency of Mrs. Switzer. Interest here is but an effort to repay the great debt of the earlier days when our Mission Board stood by us as a mother watching her little one's first struggle to walk.

Now, too, as always, our people are alert to social service. Our Honor Roll in the church shows how wide are these social sympathies—wide as the fields of France and Flanders. They are intense, too, as is seen in

our referendum interests—we are reaping indeed in intelligent social service sentiment the seed sown long ago.

The Year Book of 1919 gives us a membership of 312—200 at Granton with 112 at Wesley. One then with all the good and true who have gone out from us, whether they be of the living or of the so-called dead,



First S. S. Superintendent
Mr. Geo. Westman



Present S. S. Superintendent
Mr. W. A. Lindsay

we dedicate ourselves afresh in this year of our Jubilee—this year, too, of the great National Campaign—we dedicate ourselves afresh to Him whose we are and whom we serve praying.

“Thy Kingdom Come.”

SELBY JEFFERSON, Pastor



Present Quarterly Official Board

SUNDAY, NOVEMBER THE SIXTEENTH

Special Services



**President of Our London Conference
Rev. Wm. H. Graham, B. A.**



Morning Service at Eleven O'Clock.

Evening Service at Seven O'Clock

